THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE PERSECUTIONS IN MISSOURI.

[CONTINUED FROM PAGE 355.]

The next exertion of the enemy was to spread lies and falsehoods of the most alarming character. All our acts of defense were construed into insurrection, treason, murder, and plunder. In short, the public were deceived by bigotry, priestcraft, and a corrupt press, and made to look upon all our acts of defense precisely as they would look upon the same acts performed, without cause or provocation, upon peaceable citizens. Murderous gangs were construed into peaceable militia in the State service, and to resist them was, on the part of the Saints, murder, treason, and robbery. And, finally, the whole was treated abroad as the "*Mormon insurrection*," — "*Mormon war*," etc.

And, as if this were not enough, parties set fire to their own houses, or those of their neighbors, and then laid it to the Saints. Whole neighborhoods were falsely alarmed, or rather really alarmed, by the doings of these bandits; and in their fright they fled to more distant places of security, and clamored loudly to the State authorities for protection from the "*Mormons*," whom they represented as burning, plundering, and destroying all before them; while they were simply standing on their own ground and maintaining the defensive, and this, too, in the last extreme, and not till they were abandoned by every department of the State Government.

This flame was greatly assisted by several dissenters from the Church through fear, or for love of power and gain. These dissenters became even more false, hardened, and bloodthirsty than those who had never known the way of righteousness. Many of them joined the enemy, and were the leaders in all manner of lying, murder, and plunder. The Governor and ex-mobber, Lilburn W. Boggs, who had long sought some opportunity to destroy us, and drive us from the State, now issued an order for some ten thousand troops to be mustered into service and marched to the field against the "*Mormons*." He gave the command of this formidable force to General Clark, who lived, perhaps, a hundred and fifty miles or more from the scene of trouble. The order was expressly

to exterminate the "*Mormons*," or drive them from the State.

It said nothing of criminals; it made no allusion to punishing crime and protecting innocence; it was sufficient to be called a "*Mormon*." A peaceable family just emigrating, or passing through the country; a missionary going or coming on his peaceable errand of mercy; an aged soldier of the American revolution on his death bed, or leaning on his staff in the chimney corner; a widow with her babes; the tender wife, or helpless orphan; all were included in this order of wholesale extermination or banishment. It was enough that they believed as Mormon did; or that they were members of the Church of the Saints.

So did the order read, and so it was construed by the officers and soldiers entrusted with its execution. On the other hand, all the bandits, murderers, robbers, thieves, and house burners who had mobbed our people for the five years previous, were now converted into orderly, loyal, patriotic State militia, and mustered into service under pay, or suffered to murder people of every age and sex, and plunder them on their own hook wherever they chose, provided they were considered "*Mormons*."

While General Clark was mustering his forces for this wholesale murder and treason, Major General D. Lucas and Brigadier General Moses Wilson, who were well known as the old leaders of the former outrages in Jackson County, under this same Boggs—being nearer the scene of action, and wishing to share the plunder and immortalize their names—put themselves at the head of all the old mobbers of Jackson County they could muster, and all those bandits who had more lately infested the counties of Carroll, Davies, and Caldwell, and such other militia as they could muster, and marched directly for the City of Far West, where they arrived while General Clark and his forces were several days' journey from the scene of action. The army of Lucas, thus mustered and marched, consisted of some three or four thousand men.

In the meantime the Governor's orders and these military movements were kept an entire secret from the citizens of Caldwell and Davies, who were suffering all this oppression from lawless outrages; even the mail was withheld from Far West. We had only heard that large bodies of armed men were approaching from the south, and we had sent a hundred and fifty men with a flag of truce to make inquiries. While they were absent on this mission, an alarm came to town that the whole country to the south was filled with armed men, who were murdering, plundering, and taking peaceful citizens prisoners in their own houses. On the receipt of this intelligence every man flew to arms for the protection of our city.

It was now towards evening, and we had heard nothing from the reconnoitering company who went south in the morning. While we stood in our armor, gazing to the south in anxious suspense, we beheld an army of cavalry, with a long train of baggage wagons advancing over the hills, at two miles distance. At first we conjectured it might be our little troop with the flag of truce; but we soon saw that there were thousands of them. Our next thought was that it might be some friendly troops sent for our protection; and then again we thought it might be a concentration of all the bandit forces combined for our destruction.

At all events, there was no time to be lost; for, although our force then present did not exceed five hundred men, yet we did not intend that they should enter the town without giving some account of themselves. We accordingly marched out upon the plains on the south of the city, and formed in order of battle. Our line of infantry extended near half a mile. A small company of horse was posted on our right wing on a commanding eminence, and another small company in the rear of our main body, intended as a kind of reserve.

By this time the sun was near setting, and the advance of the unknown army had come within plain view, at less than one mile distant. On seeing our forces presenting a small but formidable front, they came to a halt, and formed along the borders of a stream called Goose Creek.

Both parties sent out a white flag, which met between the armies. Our messenger demanded to know who they were, and what were their intentions? The reply was: "We want three persons out of the city before we massacre the rest!" This was a very alarming and unexpected answer. But they were soon prevailed on to suspend hostilities till morning, by which time we were in hopes to receive some further and more satisfactory information. The enemy, under the command of Major General D. Lucas, of Jackson County mob memory, then commenced their encampment for the night. Our troops continued under arms during the night. The company of a hundred and fifty soon returned from the south, informing us that they had been hemmed in by the enemy during the day, and only escaped by their superior knowledge of the ground.

We also sent an express to Davies County, and by morning were reinforced by quite a number of troops, under the command of Colonel L. White. In the mean time a noted company of banditti, under the command of Cornelius Gillum, who had long infested our borders, and been notorious for their murders and daring robberies, and who painted themselves as Indian warriors, came pouring in from the west to strengthen the camp of the enemy.

Another company of murderers came in from Carroll County, and were taken into the ranks of Lucas, after murdering some eighteen or twenty of our citizens (men, women, and children,) at Haun's Mill, of which particulars will be given hereafter. Thus both parties were considerably reinforced during the night. The citizens of Far West being determined, if attacked, to defend their homes, wives, and children to the last, spent the night in throwing up a temporary breastwork of building timber, logs, rails, floor plank, etc.

In the morning the south side of the city was thus fortified, and also a considerable portion of the east and west sides—the whole line extending a mile and a half.

[TO BE CONTINUED.]

THE ART OF LIFE.

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The Rev. Dr. Jastrow, at Philadelphia, the other Saturday, discoursed upon the Centennial, and propounded the question, What in this peaceful contest of nations Jews, as such, had to exhibit? He answered the question in this way—

"Of all the arts that will be exhibited on the grounds of international emulation, we have the most precious—it is the art of life which we have given to the nations, or at least to the vast majority of those that will appear on the fields of competition. Ours is the art of life, which alone determines the fate and value of culture. Our present civilization, brilliant and unsurpassable as it seems, has been preceded by other forms of civilization, all of which must in their days have appeared as brilliant and perfect as ours is to us. Where are all these cultures? Why have all these suns of light and knowledge and power and splendor set? Because with all their arts they lacked the art of life. The art of life is: 'Holy shall ye be, for holy am I, the Lord your God.' Holiness must be the basis of national life in order to be firm and enduring. No wealth, no glory, no bravery, no culture, no art, can secure a nation's existence, guard a civilization from decay, shield a State from destruction, unless wealth and glory and bravery and culture and civilization and State be built on the rock of morality. This is the Jewish art of life which we constantly exhibit. Purity of life, sanctity of family, faith and honesty in transactions, founded on a strictly spiritual God-idea and on pure worship—all this combined is holiness. Where inner life is soiled, the family temple desecrated, faith and honesty disregarded, and religion turned to superstition or hypocrisy, there the foundations of national existence are undermined, and destruction lurks behind all the tumult and joy, glory

and power. Through all the glory and vainglory which will surround us in this coming season, the earnest admonitions of Israel's art of life will call upon our people, that claims to be an eminently religious people, to examine the foundations whereon it stands, and which needs a thorough repair, lest they, too, as others before them, may soon give way, and the short epoch of glory be followed by a period of rapid decay."

THE PROGRESS OF CRIME.

Reader! Have you in the recent past contemplated upon the political and moral conditions of our country? Have you ever reflected on the original purity of American Republicanism as it existed in the youthfulness of our country, and compared it with the hideous features political construction and political turpitude have wrought in it? Has it ever been a source of your reflections that the high motives that instigated the foundation of the free institutions of our country, by the purer heads of the revolutionary heroes who looked only to the national good, and whose souls went out in the interests of their fellow-countrymen, have been subjected to disgrace and ignominy, by political designers, whose only objects are to use those institutions for political purposes? Has it occurred to you that the evil result of partisan strife and discord is unwholesome and injurious to the institutions of our government, and tending to ally political leaders only to the support of parties and divesting them of all regard for the laws—that corruption is invading the highest offices of the government and encouraging the universal commission of crime among all classes?

As we thus reflect that the original purity of those institutions, which in the past were considered as the bulwark of national honor and fame, and the blessing of a free people are, by the licentious acts of those who have their supervision and care, transformed into instruments which serve or permit their custodians to cloud them with dishonor and bring reproach upon the nation's character, we are led to anticipate the near approach of national adversity. The dishonest acts of officials in every department of the government, together with those of the element who range highest in the social circles, are becoming so numerous that the light of each succeeding day reveals them to the eyes of others in alarming numbers. Crime of every species is stalking about throughout the country, and preying upon the vitals of morality. The pulpits of the country are becoming desecrated each day by the viciousness of moral teachers. Embezzlement, malfeasances, nonfeasances, and misfeasances in office have become monotonous.

The cry of murder daily resounds upon the air, while minor crimes and offences of every description are encouraged by the examples of those who occupy the high social and official positions of the country.

In view of the facts as they appear to us in this matter, we feel fully warranted in saying that if crime continues to increase in the future, with the same ratio that it has in the last few years, the time will soon come when our country will sink into insignificance, and only be viewed with contempt by the other civilized nations of the earth.—*Nauvoo Independent.*

THE RACES OF MEN.

A long felt void in the sciences of anthropology and ethnology has just been filled by the publication (London, Nubner and Co.) of a magnificent work by Messrs. C. and F. W. Dammann, F.A.E.S. It is the result of

many years of labor, and is compiled under the authority of the Anthropological and Ethnological Societies of Berlin. It consists of fifty plates of 27 in. by 19 in. in each plate, containing from ten to twenty photographs, every one being an admirable specimen of the truth and fidelity of portraiture which recent developments and discoveries in the art have rendered possible. All the photographs have been taken from life, and they form minutely accurate representations of every race and species of mankind in all parts of the globe. The plan on which the portraits are arranged is mainly geographical, exact race-division being, from the nature of the case, impracticable. The price of the work is £20; but as this figure is, of course, beyond the means of most private individuals, the author has issued a smaller edition, entitled "Ethnological Photographic Gallery of the Various Races of Men," at the price of £3 3s. This smaller volume is handsomely bound, and will be found equally adapted for the library or the drawing-room table. Dr. E. B. Tyler, writing in *Nature* on these works, says, "One of the effects of both the large and small albums will be in a negative direction. They will do more than any quantity of written criticism to check the rash generalisation as to race so common in ethnological systems; and they will do this by impressing on the minds of students the real intricate blending of mankind from variety to variety. It is not impossible that some day the time may come for scientifically calculating the constitution of a race, on Quetelet's principle of a central type with gradually decreasing variants. But that time has not come yet, and the most that can at present be done to define a race-type is vaguely to make out some of its dominant features. A good example may here be seen in plate I, which is headed "Germanic Types," though not consisting entirely of them. The last portrait is of a Welsh market girl, and just above her is Livingstone, who, as we know, was from the Gaelic island of Ulva. If there is such a thing as Keltic type, these two portraits show it; they might very well have been father and daughter. The contrast of the dark, near-eyed, compact-featured Welsh girl with the fair North German peasant woman next her, is excellent, and the Bavarian lady next again shows the difference, as well as possible, between South and North German. A young newly married couple from China suggest an answer to the question, at what age may ethnological portraits best be taken? No doubt it should be somewhere about twenty years old, more or less, when the physical type has become developed; but the influence of thought, occupation, and circumstances have not yet masked the lines of race. In these plates the Chinese broker and the Japanese gentleman, aged sixty-four, are in expression curiously like what Europeans of the same age and occupation might be. Yet when they were young, the faces of these Orientals probably bore no such apparent European likeness. What an ethnologist wants is not the cast of education and experience, but the mere national face, and this must be taken young. Again, for contrast between purity and mixture of nations, it is interesting to compare plate 12, containing Siberian tribes of comparatively uniform type, with the heterogeneous figures in the next plate from Morocco and Algeria. The gradual blending of races, of which mention has been already made, may well be studied in plates 8 to 9, which bring into view better than it ever has been shown before, how the Malay peculiarities are to be traced into the Chinese and Japanese types. Lastly, it may be remarked that the often repeated ethnological theory deriving the natives of America from Eastern Asia will receive but little support from a comparison of the portraits here given from Siberia, Japan, and China on the one hand, and North America on the other.—*Liverpool Post.*

The shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

THE RATIONALE OF MIRACLES.

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According to the Calvinistic idea, our Lord had only, in the presence of the Jews, to perform some miracle—say, remove the mountains of Judea and cast them into the sea—and this miracle would serve as a general certificate of His truth, an evident sign that He was sent by God, and proclaimed the truth of God. Now we deny altogether that such a miracle, or indeed any miracle, would have sufficed for that purpose. We deny that any miracle, however stupendous, could serve as a general certificate of truth. We deny, in fact, that a miracle, abstractedly considered, and apart from certain connections, has any evidential value beyond itself. It proves itself, and nothing more. What was wanted to prove the truth of our Lord's words was not miracles as such, but miracles of a particular kind. In a word, not miracles at all, but certain plain facts, such as would correspond to and bear out His pretensions. In short (to speak reverently) we must deal with our blessed Lord as we deal with a witness in a court of justice. If we want to verify a witness, we consider what facts enter into and constitute the essence of his story; and then we look about for evidence as to whether those facts actually occurred. If we find that the facts really did occur, and that they clearly point to the meaning which the witness puts upon them, his truth as a witness is established. It is precisely the same with our blessed Lord. If He professes to be the Son of God, He must exhibit the power of God—if He professes to redeem the world by laying down His life and taking it again, He must lay down His life and take it again; and, finally, if He said that He would not only in His own person overcome sin, suffering, and death, but would also redeem mankind from these evils, He must exhibit His power of redemption by examples. And, in point of fact, the miracles of our Lord and His Church are simply examples of His redeeming power. The conversion and restoration of sinners by His grace, His healing of sickness and disease, His raising of the dead, are so many foretastes of that great redemption which will only be completed when "He shall change our vile body that it may be like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." It is thus perfectly clear that the miracles of Christianity perform their evidential functions in a way very different from what the author supposes. It is not their function to be the guarantee of the great doctrines which Christ taught. All that they guarantee is, that He was not talking at random when He professed to be the Son of God come into the world to redeem the world. Whether He actually were the Son of God, and whether His work was really a redemption, the miracles, taken by themselves, are quite incompetent to decide. No doubt their absence would be perfectly fatal to these pretensions, but their presence does not necessarily involve them. In fact, the miracle is only one element towards the solution of the question. In order to determine whether Christianity is really from God, we must take it into consideration as a whole in all its manifold aspects. Nor is there any difficulty when the matter is so viewed. Christianity so completely opposes the work of the Devil, and is so identified with God's providential working both before and since its promulgation, that the author's objection—the possibility that its miracles might have been worked by Satanic agency—is simply absurd.—*Church Quarterly Review.*

HEARING SERMONS.

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Mr. John Ruskin says:—There are two ways of regarding a sermon—either as a human composition or a divine message. If we look upon it entirely as the first, and require our clergymen to finish it with the utmost care and

learning for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think that all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it; but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavors to conceive how precious those hours ought to be to him—a small advantage on the side of God, after his flock have been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistles springing up in their hearts, and to see what wheat had scattered there, snatched from the wayside by this wild bird and the other; and at last, when breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weakness, shame them from all their sins, warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened. Thirty minutes to raise the dead in. Let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them.

A REMEDY FOR TOOTHACHE.

"Dr. Buckworth, of St. Bartholomew's Hospital, London, has recently successfully used bi-carbonate of soda as a remedy for severe toothache, when applications of chloroform, either externally to the cheek or to the ear, or placed on cotton in the decayed tooth, failed; and when carbolic acid, applied as last mentioned, also proved inoperative. Pledgets of cotton soaked in a solution of thirty grains of bi-carbonate of soda in one fluid ounce of water gave almost instant relief. Dr. Buckworth considers that very frequently the pain is due to the contact of acid saliva with the decayed tooth, and therefore it is important, in cases of odontalgia, first to determine whether the saliva has an acid reaction. If this be the case, then a simple alkaline application, as above stated, is the most efficacious means of cure."

"Cases of toothache are such common accompaniments to a disordered stomach, that there seems every reason for the truth of the above author's conjecture. Doubtless on the same ground is due the efficacy of ammonia, so frequently recommended, but which, if applied carelessly, is liable to produce more pain by burning the gum than already exists in the tooth.

"Bi-carbonate of soda is found in every kitchen, and hence no more handy remedy could be devised, while it is destitute of any painful effects; and the *rationale* of its operation and its simplicity make us wonder why it has not been thought of before."

Waiting for things to turn up is unphilosophical as well as unprofitable. Things will turn up just as fast and as often while you are working, as while you are waiting.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 12, 1876.

THE SAVIOR'S BIRTH AND CRUCIFIXION.

A RECENT number of the Edinburgh *Scotsman* notices the publication of a work entitled, a *Chronological and Genealogical Introduction to the Life of Christ*, written by M. Caspari. The *Scotsman* regards the work quite favorably, as may be seen by reference to the notice, from which we extract some fragments:—"The author has made a diligent and minute study of all the notes of time which are found in Gospel history, as well as of the geography and topography of the various localities which are reported to have been the scenes of Christ's life and labors.....It is not too much to say that he has successfully refuted some plausible objections based on supposed discrepancies in regard to time and place, which have been too confidently urged by hostile critics.....Every one knows that in the whole field of Biblical controversy there is no point which is more fiercely assailed, or more vigorously defended at present, than the authenticity of St. John's Gospel. One of the objections against the authenticity, on which considerable stress has been laid by the Tübingen critics, is the contention that this Gospel, in common with the Synoptists, makes the crucifixion fall on the 15th Nisan, whereas the Churches of Asia Minor, guided by a tradition traceable to the Apostle John himself, celebrated the anniversary of this event on the 14th Nisan. Hence it has been argued that John, the author of this tradition, cannot be the author of the fourth Gospel. Various solutions of the difficulty have been proposed; but M. Caspari's is by far the most ingenious. He contends that not only the fourth Gospel, but also the three Synoptists, fix the date of the crucifixion, not on the 15th as has been generally supposed, but on the 14th Nisan; that Jesus celebrated the passover on the evening—that is (according to the Jewish method of computing time), at the commencement of Friday the 14th (according to our reckoning on Thursday evening), and that on the same day he was crucified and buried before sunset—that is, before the beginning of the 15th Nisan, which in the year 30 A.D. was both the paschal and weekly Sabbath. The method by which M. Caspari seeks to establish this conclusion is highly ingenious; but to explain it fully would occupy too much space, and to condense the account would be to do it injustice. Suffice it to say that history, astronomy, and Talmudical literature have all been laid under contribution to supply materials for the argument. That M. Caspari believes that he has successfully refuted the objection, and definitely determined the exact date of

the crucifixion, he leaves his readers no doubt. He writes :—"We can therefore say with perfect certainty, that Jesus was crucified in the year 30, Æra Dionys. 783 of Rome, on the preparation of the Passover, Friday, 7th April." As to the date of Christ's birth he is not quite so precise. His data need not be given here, but his conclusion is as follows :—"The birth of Jesus can at the earliest have taken place 14th December 752, and at the latest towards the 10th January, after which Herod left Jerusalem."

We do not quite agree with M. Caspari as to the date of the crucifixion, because other learned men of, at least, equal reliability have recently given the 6th of April, A.D. 30, as the proper date, and the Saints have strongly corroborative evidence that the latter is correct, from the fact that the Prophet Joseph Smith was commanded, by revelation, to organize the Church on the 6th of April, 1830, a period of precisely 1800 years after the crucifixion.

As to the time of the Savior's birth, the *Book of Mormon*—a work translated by the gift and power of God—affords certain data from which Elder Orson Pratt has deduced several interesting particulars, and, among them, one relating to the age of the Savior, and showing the high probability that thirty-two years, three hundred and sixty days, and fifteen hours, elapsed between the time of his birth and his crucifixion. Here it will be observed M. Caspari and Elder Pratt differ further as to the age of the Savior. We have not read M. Caspari's work, and can say nothing, personally, as to its merits; but we have now before us a discourse delivered by Elder Orson Pratt, in Salt Lake City, Dec. 29, 1872, and published in No. 16, Vol. xv, of the *Journal of Discourses*, which we commend to the careful study of our readers. We extract some portions of it here.

"Now let us read what the Prophet says on page 450 of the *Book of Mormon* concerning these events, which transpired just as predicted. 'And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as had never been known in all the land.' From what period was this date reckoned? We are informed on page 435 of this book, that the Nephites subsequently began reckoning the beginning of their year from the sign given them at the birth of the Savior—the night without darkness."

This great storm raged during the Savior's crucifixion, and was followed by three days of darkness, that lasted while he was entombed. Page 454 of the *Book of Mormon* reads: "And it came to pass that thus did the three days pass away; and it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend."

Upon this incident Elder Pratt remarks: "You might say that this was not three days and three nights, for Jesus was crucified and died on the cross at 3 o'clock in the afternoon at Jerusalem, and consequently for it to have been just three days and three nights, you might suppose that the darkness must have dispersed in the afternoon. But this book tells us that when the three days and three nights of darkness had passed away it was morning. Now why this discrepancy—for it seems to be one—between the Bible and the *Book of Mormon?* The reason is because of the difference in longitude. The writer of this account resided in the north-western portion of South America. Take a

map and see the difference in longitude between the place where Jesus was crucified, and that where the writer of the *Book of Mormon* lived, and you will find that it is about seven and a half hours. Subtract seven and a half hours longitude from 3 o'clock—the time that Jesus expired—and would it not be half past seven o'clock in the morning with the inhabitants of that portion of America, while it was afternoon with the inhabitants in Jerusalem?"

"I presume that Joseph Smith, being an unlearned man, never knew to the day of his death, that a difference in time at different places on the earth was caused by their difference of longitude. I never heard him, or any learned man refer to it until after his death; but, reading it over myself, I saw, at first a seeming discrepancy, until the difference in longitude occurred to my mind, and that is just what it should be to account for the difference in time given in the two books; and this, though not direct, is incidental proof that the illiterate young man who translated this book was inspired of God."

"We will now return to the extract 'in the thirty and fourth year, in the first month, and on the fourth day of the month'—that would make Jesus thirty-three years, three days and part of another day old, at the time of his crucifixion. But this does not decide his age exactly, unless we can learn what kind of years the Nephites reckoned. I do not know any better method of discovering this, than by reference to the early Spanish historians who lived cotemporary with Columbus, the discoverer of America in 1492. I find by reference to *Lord Kingsborough's Antiquities*, a work published soon after the *Book of Mormon* was translated, that the ancient inhabitants of Mexico reckoned 365 days to the year, but did not add what is termed the intercalary day every four years, to make what we call leap year. They did this only once in fifty two years, and then they added thirteen days, which made one day for every four years. This shows that they had a very good idea of the length of the year."

"When Jesus was crucified, at the age of about thirty-three years, if the Nephites reckoned according to the Mexican portion of the Israelites, they had not added the eight days that we would add for leap years, consequently this would shorten their years to thirty-two years, three hundred and sixty days and fifteen hours, according to our reckoning."

"All of the Evangelists testify that Saturday was the Jewish Sabbath, and that on Friday Jesus was crucified, and according to the learned, that was on the sixth of April, consequently by going back from the crucifixion 32 years, 360 days, and 15 hours, making allowance for the longitude, it gives Thursday for his birthday. Again, making allowance for the errors of Dionysius the monk, adding four years or nearly so to the vulgar or incorrect era, it would make the organization of this Church take place precisely, to the very day, 1800 years from the day that the Savior was lifted up on the cross."

Elder Pratt continues: "This is something very marvelous in my mind. Joseph Smith received a commandment from God, setting apart that day as the one upon which the Church should be organized. Why the Lord set up his kingdom precisely 1800 years from the day on which he was lifted up on the cross, I do not know. The Lord has his own set time to bring to pass his great purposes. If Joseph Smith had been learned in chronology and in the writings of the world; if he had been a middle-aged or an old man of experience, or

a man who had access to libraries, instead of a farmer's boy, then we might have supposed that perhaps he had studied chronology, sought out the true era, found out how to distinguish between the true and the vulgar, and then found out the true date of the birth of Christ and his crucifixion; and got it all arranged together nicely and harmoniously, and then have pretended that he had received a revelation to organize the Church precisely 1800 years from that great event. This is what we should have to concede if we wanted to make out the work an imposition; but the very fact that the Church was organized on that day, ought to be regarded as strong collaterale vidence of the divine authenticity of the *Book of Mormon.*" D. McK.

ARRIVAL OF THE NEVADA.—The S. S. *Nevada*, with our first company of this season's emigration, which left this port May 24th, arrived at New York, on Sunday, June 4th, at midnight.

PREST. CARRINGTON'S RETURN.—Prest. Carrington and party returned from their visit to the Conferences in Scandinavia, and the Swiss, German, and Italian Mission, on Monday morning, June 5th, in excellent health and spirits, although somewhat fatigued with their rapid journey home.

RELEASES AND APPOINTMENTS.—Ernest I. Young, Chief Clerk in the Liverpool Office, and James Sharp, assistant Clerk, are released to return home June 14th.

V. L. Halliday, traveling in the Birmingham Conference, and Joseph H. Parry, traveling in the Liverpool Conference, are released to return with our second company, June 28th.

John Robinson is appointed to travel in the Durham Conference.

James McFarland is appointed to travel in the Glasgow Conference.

Stephen L. Richards is appointed to travel in the Liverpool Conference.

Platte D. Lyman is appointed to preside in the Nottingham Conference, and Jabez W. Taylor, Benjamin H. Tolman and Thomas Ball to travel therein.

MISSION NEWS.

Kaiapoi, Canterbury, N. Z.,
April 1, 1876.

Dear Brother:—There are four Elders from Zion laboring around here, and in Christ Church. Some additions have been made to the Branch, and the Saints here are feeling well and are trying to save means for emigration. I hope to be able in one year from now to gather up with the Saints. The Burnett brothers are well and feeling first rate in the work of the Lord. Brother James Burnett is President of the Branch, and brothers McLachlan, Steed, C. Hurst and John Rich are the Elders who are laboring here and in Christ Church, and are baptizing a few. They feel that a good work will be done here and many be brought, through their labors and the blessing of the Lord, into the Church.

Brother Fred. Hurst is laboring in Wellington, but appears to be having rather a rough time amongst the people there. I think there is only one Saint now left in Wellington, the rest having all gathered to Zion.

I remain, &c.,
JOHN CLARKE.

A GOOD WORK—BAPTISMS.—We are enabled to make the following

extract from a letter dated at Prairie County, Des Are, Arkansas, April 25th, from Henry G. Boyle to Mr. C. R. Savage, of this city:—

"We are doing a pretty good work here. We arrived in this State the first of last January, and have labored in this county since then. No preaching had ever been done in this State before, that I ever heard of. We found here, as elsewhere, a great deal of prejudice, but through the blessing of the Lord, we have succeeded in removing a vast amount of hard feeling.

"The priests all set up a howl against the 'delusion.' However, we commenced our labors the next day after our arrival and have held about five meetings per week since. We have baptized 23 persons into the Church, with a flattering prospect of about as many more being added by the 1st of June. To-morrow we hold a meeting for the purpose of organizing a Branch of the Church. We have baptized some very intelligent men and women here. A man who is not a member of any church, was heard to say, the other day, that the 'Mormons' were going to ruin this part of the country, for all the decent people here were going to join them and go to Utah, leaving only the 'scallawags.' He said they could not play him like that, for he was going with the 'Mormons.'"

Laie, Oahu, S. I.,
April 25, 1876.

President B. Young:

Dear Brother: Our late Conference for the Islands held here, commencing on the 6th and ending on the 10th inst. was largely attended and very interesting. All the foreign Elders present. We had eight long meetings. Many came from the distant islands of the group. Elder Napela came from the Island of Molokai. Our valley Elders all participated in the preaching to the people. I addressed the Saints a number of times at considerable length. Many of our native Elders delivered short but spirited addresses. A rich portion of the Holy Spirit blessed the entire Conference. All seemed to feel well and amply paid for having come to Conference. We truly had a good time of social reunion and rejoicing together, one long to be remembered. Peace and apparent satisfaction visibly dwelt in the heart of each one present. The spirit of gathering to Zion dwelt with, and was preached upon by, many of the native speakers.

The following distribution of foreign Elders was made—S. P. Richards and H. S. Woolley to go to the big Island of Hawaii; B. Stringam and Wm. H. Branch to the Islands of Maui, Lanai and Molokai; and R. G. Lambert to remain with me for the present upon the plantation. The other brethren will return here in time for two to visit and make a circuit of the Island of Kanai, and two others to make the tour of this Island, Oahu, before next October Conference.

A goodly number were baptized during the last six months, new members.

Our work on the plantation continues on quietly, smoothly, and favorably. All is peace on the place. The cane grows very fast and is looking well. We keep it well cultivated, stripped, etc., and are still plowing for more new plant. We have now over twenty acres just ready to begin planting, all newly prepared, which has all been plowed and harrowed and cross-plowed with big plows, then harrowed again, and is now being laid off with big plows, going twice in each furrow, preparatory to planting. We keep a number of single mule plows running, plowing out between the rows of cane.

Your brother in the covenant of peace,

ALMA L. SMITH.

THE WORK IN ARKANSAS.—At a meeting at Pleasant Prairie Schoolhouse, April 26th, 1876, a Branch of the Church, of twenty-four members, was organized by Elders H. G. Boyle and J. D. H. McAllister, the latter also acting as clerk.

The members were addressed by Elders Boyle and McAllister, who instructed them in their duties and callings as Latter-day Saints.

Brother John S. Waddle was chosen presiding Elder of the Branch by a unanimous vote, and was ordained to the office of an Elder by Elder H. G.

Boyle, and set apart to preside over the Branch.

Brother Austin Evans was chosen clerk, and sustained by a unanimous vote.

In addition to the information contained in the foregoing extracts from the minutes of the meeting, we learn, from a letter from Elder McAllister to his father, dated Des Arc, Arkansas, April 25th, that, in addition to the number composing the Branch, who have been baptized during the last five months, about twenty others are about ready to identify themselves, by baptism, with the work of the Lord, and the meetings of the Saints are better attended, and the Elders have more friends, than those of any denomination in the place. Elder Waddle, set apart as Branch President, is a young man, and was the first to embrace the Gospel in that section of country.

Elder J. D. H. McAllister expects shortly to proceed to Philadelphia, and anticipates there meeting with his brother Moroni, who is laboring in Cass County, Michigan, with Elder Miles P. Romney, the latter having released him to go there. The two Elders McAllister, will spend about four months, prosecuting their missionary labors, in the State of Pennsylvania, where numbers of their relatives reside, after which Elder J. D. H. McAllister will return to Des Arc, and there meet brother Boyle, in November, the latter expecting to return home shortly and go back there by the time last mentioned.

Elders Miles P. Romney and Moroni H. McAllister, having left Wisconsin, have been laboring for some time in Cass County, Michigan, where, on their arrival, they found existing a great prejudice against the Latter-day Saints, which, however, is rapidly giving way under their influence and teachings, by the blessing of the Lord, and the prospects are good for an increase. When last heard from they had held nine meetings, and were gaining numerous friends.

Missionary Work.—We have perused a letter from Elder George Teasdale, addressed to President B. Young, dated at Tom's Creek, Surry County, N. C., April 28th. Himself and Elder Winder were well, and had been constantly busy filling appointments to preach.

The Australasian Mission.—A letter from Elder Mark Croxall, dated Sidney, N. S. W., Australia, April 6th, states that the brethren now on missions to that land are working faithfully in their endeavors to spread the truth, but so far, have met with but little encouragement, although good results from their labors are hoped for. An attempt was made by rowdies to break up the meeting in Sidney one evening, which was frustrated by the ruffians being ejected from the room. Elders Croxall and Young were to start out the following week to try to open new fields for the Gospel. They intended being absent about six weeks. Considerable interest was being manifested by many intelligent people in regard to the truth.

In Mexico.—A friend of ours has received a letter from Elder D. W. Jones, dated at Concepcion, Canton de Guerrero, Chihuahua, Mexico, April 21st, from which we learn that he and the missionaries accompanying him were in good health, and busily engaged in prosecuting their labors among the people.

The Work in Iowa.—We have seen a letter from a lady in Council Bluffs to Elder C. V. Spencer, in which it is stated that good results are springing from the late labors of the latter and Elder Joseph E. Taylor; also that Elder James A. Little is laboring energetically thereabout, and with good effect.

UTAH NEWS.

From the *Deseret News*:—

For Arizona.—President Wells and Elder Brigham Young, Jun., started

from St. George, for Arizona, yesterday morning, (May 17th.) Elder Erastus Snow intended to follow this morning.

MORE OFFICIAL DECAPITATION.—Now it is Secretary George A. Black upon whom falls the official axe, a dispatch stating that Moses M. Bane, of Illinois, has been nominated for Secretary of Utah.

UTAH PICTURES ACCEPTED.—Mr. George M. Ottinger, of Salt Lake City, has received official notification that his picture, "Montezuma Receiving the News of the Landing of Cortez," passed the art examining committee of the Centennial Exposition, and is now on exhibition, its number on the catalogue being 327. The picture by Mr. Dan Weggeland, "A Gipsy Camp," also passed, and stands on the catalogue 452. The placing of those pictures on exhibition in the great Exposition is of itself not an inconsiderable compliment, as the rule adopted by the committee was that only works of art of a high order of merit would be admitted. On further examination of the catalogue we find that there are two other pictures from Utah, one numbered 91, by C. C. A. Christensen, of Ephraim, Sanpete, "Mormon Emigrants Crossing the Plains," and the other, numbered 115, by Carl Dahlgreen, of this city, "Early Morning View of Ophir Mining Camp." An excellent representation from Utah, in the art department.

TEMPLE ROCK.—A considerable quantity of rock for the Temple in this city has been quarried, and is now ready for shipment to the Temple Block.

WAGONS AND MACHINERY.—The premises of Z. C. M. I. wagon and machinery department are being enlarged. The piece of ground immediately north of the Old Constitution buildings is being fenced in for that purpose.

GRASSHOPPERS.—We are informed that grasshoppers have appeared in the 11th Ward, in considerable numbers.

Black Rock, May 18, 1876.—*Editor Deseret News:* The same black rock that President B. Young and the pioneers visited twenty-six years ago, still exists. They walked out to it. Now we have to go to it in boats. The water, by actual measurement, is from eight to eleven feet deep. The rise of the water cannot be said to be that, as there was a reef of rock on which they walked. This has evidently been worn off by the action of the water, as the sounding fails to discover it. That the lake is rising will be seen by the record of eight months, Professor John R. Park having erected a marker Sept. 14th, 1875. From that time to Oct. 14th, the water fell two inches, then to Nov. 16th, it fell two and a half inches, then to Dec. 14th it rose four inches, then to Jan. 17th, 1876 it rose three inches, then to Feb. 15 it rose one inch, then to March 15th it rose one and a half inches, then to April 17th it rose three inches, then to May 18th it rose six inches. This table shows that for the eight months ending May 18th, it has risen 14 inches. The rock is now forty feet high above the water, forty-three feet wide, and ninety feet long. Profile Rock, on the Lake side, is crumbling off some. Still it is a huge stone overhanging the Lake. These with other points of rocks and the cave, make it the Long Branch of Salt Lake for the visitor, the weary, the heavy laden with dyspepsia, to come and bathe and be made whole again. Mr. Faust and wife have recently taken this place, with a view to making this a summer resort. They have planted trees, and are building bathing houses, with sail and row boats, horses and buggies, and saddle-horses, and will no doubt succeed.

MORE ANON.

ST. GEORGE.—By letter from St. George, we learn that between forty and fifty joiners, in addition to those already there, are wanted to work on the Temple, and some of that number are likely to be called from this city. The Temple is a delightfully cool place to work in. The health of President Young continues to improve. Although the thermometer has stood as high as 102 deg. in the shade, the heat has not been oppressive.

THE DESERET NEWS.—One of the most complete newspaper and publishing

houses in the entire West, is that of the *Deseret Daily News*, at Salt Lake City, Utah, conducted by D. O. Calder, Esq., successor to Hon. Geo. Q. Cannon, now member of Congress from Utah. Their printing department is very complete, comprising a full line of the "Chicago Taylor Cylinder" presses, Gordon and other job presses, a very large assortment of the "Johnson" type and material; and the business is divided up into regular "news," "book," and "job" departments. In connection they also have a type foundry, casting all the "body" and plain "display" they require. Also a complete paper mill, manufacturing their own paper. Besides this, they have a very complete bookbindery, prepared to turn out all kinds of work, and a foundry for stereotyping the plates for the various books used in the Mormon Church. Indeed, this is the *only* printing establishment in the United States that is prepared to cast its own type, make its own paper, do its own printing, binding and stereotyping; or that can take the raw material—the rags and straw for its paper, the metal for its type—and fully complete a bound volume under its own roof. The paper is a very large and well filled sheet, and was started June 15th, 1850—over twenty-five years ago. The institution is really one of the wonderful features of this wonderful city, peopled by a curious people—men who have the (now-a-days) singular habit of paying their debts promptly, and, in a business way, doing exactly as they agree.—*Rounds' Printer's Cabinet for April*, 1876.

From the *Salt Lake Herald* of May 20th:—

THE STORM.—The storm of Tuesday night and Wednesday was one of the fiercest that has occurred in this valley, at so late a season, since its settlement. The total fall of rain—and melted snow—for the 24 hours ending at 9 p.m. Tuesday, was nearly an inch and a half, while the mercury dropped from 75° Tuesday, to 33° Wednesday. Wednesday night the clouds cleared away, and a sharp frost set in. Early vegetation and garden "truck" were frozen, and unquestionably much of the fruit crop has been destroyed. The damage to trees—fruit and shade—throughout the city has been considerable, the snow breaking many. The storm at Salt Lake was particularly fierce and severe, surpassing anything known there. One of the heavy stringers of the Lake Point steamboat wharf was broken, some of the bath houses were blown into the lake and movables were scattered about generally. It was with considerable difficulty that the *General Garfield* was safely moored at the wharf, seven huge cables being required to hold the vessel.

THE NEW DISTRICT ATTORNEY.—Mr. Sumner Howard, the new district attorney for Utah, writes to a friend in this city that he will be here and enter upon the duties of his office on June 1st, when Hon. Michael Schaeffer, the new Chief Justice, is expected to take his seat.

CALAMITOUS EVENTS.—*Editor Deseret News:* Does it ever occur to you that the storms and hurricanes and other calamitous events now pretty wide-spread over the whole world, are the result of the beginning of the fulfillment of the 5th verse, 29th chapter, of Isaiah's prophesy, as follows?—"Thou shalt be visited of the Lord of hosts with thunder and with earthquake and great noise, with storm and tempest, and the flame and devouring fire." Are these terrible visitations some of the consequences of rejecting that voice "that speaks out of the ground, and is low out of the dust," and is regarded as of one "that has a familiar spirit, whispering from the dust?" Do you know of anything in the history and transactions of men, in our day, of a character that corresponds with that expressed in the 8th verse of the same chapter? "It shall even be as when a hungry man dreameth, and behold, he eateth, but he awaketh and his soul is empty: or, as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against Mt. Zion."

LINCOLN.